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Assam.

JOURNAL OF MR. BROWN.

The importance of Assam as a field of missionary labor cannot be too highly appreciated. It embraces about one million of souls, its climate (for India) is healthy; it is under the protection of the British government, which offers to our missionaries a free toleration. Ours are at present the only missionaries in the country, nor is it probable that any others will, at present, enter it;—inasmuch as all other societies within our knowledge, both in this country and in Europe, except the "Society for the Propagation of the Faith," are, like our own, not in a condition to enlarge. We intend to procure and publish, at the earliest moment practicable, a map of Assam with notes.

Sibsagor, July 29, 1841. I have decided to remain at this place. The press, we trust, will ultimately be located here, it being altogether the most central and important station in Assam Proper—that is, Assam above Gowahati. The district between Gowahati and Goalpara, though reckoned as part of Assam, has no connection with it in a missionary point of view, as the people do not speak the Assamese language.

This is the most populous and important district in Assam, and has been the centre both of political and religious influence, ever since the establishment of the Ahom kings, at Gorgaung, above three centuries ago. Gorgaung lies a few miles above this, on the same side of the river, and has recently been granted by the government to the Assam Tea Company, as their principal depot this side of Jai-
pur. From A. D. 1695 to 1794, the

Assam rajahs fixed their residence during the cold season at Rangpur, about two miles from this place, on the opposite side of the river, where the old palace and many other ruins still remain. The situation of Rangpur being low, the rajahs still continued to spend the rains at Gorgaung, where a magnificent old palace is yet in existence. After the East India Company became connected with the affairs of Assam, Jorhath was selected as the residence of the rajahs, and has so continued until the time of the late rajah Purandar Singh. On the deposition of the latter, two years ago, the government selected this place as their head-quarters, since which time the population has been steadily increasing, till it is now probably the largest village this side of Gowahati.

Sibsagor stands upon the Dikho river, which empties into the Brahmaputra one or two days sail from its mouth. The mission bungalow here is situated on the high bank of a large tank, called Sib-ságar, (Shiva's Ocean). It is a beautiful sheet of water, about half a mile from the river, and covers above 120 acres. It was dug A. D. 1733, and has three temples on its banks, the largest of which is dedicated to Shiva. On its top is a golden ball, perforated by bullets in several places. This is said to have been done by the Burmese, many of whom, it is reported, were struck dead immediately after.* Peculiar sanctity is attached to the tank, and the flocks of wild geese that frequent it during the cold season are never allowed to be molested,—the natives, indeed, believe

* The Burmans held possession of Assam from 1821 to 1825, when it was ceded to the English.—*Ed. of the Mag.*

it impossible to kill them while upon the tank. Stories are related of numerous individuals, English, Bengalis, and Burmans, who have died in the most miserable manner, in consequence of violating the sanctity of the tank, or the temples.

Aug. 8. Lord's-day. Have had worship in English this Sabbath and last, at which most of the residents have been present. Had several native visitors to-day, some of whom appeared disposed to dispute on the Christian religion.

15. Frequent visits from the natives. To-day the scholars belonging to the Brahman school came in, and I explained to them the globe, giving to them a short account of each country. As soon, however, as their teacher, who was with them, discovered that I had introduced the subject of religion, he called them away.

22. Lord's-day. Preached from 2 Cor. iv. 14. A larger number present than usual.

31. Received from Capt. Jenkins a donation of 500 rs. for the benefit of the mission. This sum he has given annually since the mission was established, and he has informed us of his intention to continue it so long as he remains in charge of the province.

Sept. 30. During the past month we have distributed a large number of tracts and books. 200 copies of Matthew which br. Cutter sent round a few weeks ago, are nearly gone. Have had daily evening worship in the Assamese language at the zayat, with generally a respectable number of attendants.

Oct. 15. On the 6th a man was hanged for murder, and another to-day. They had both committed the crime under circumstances of a peculiarly aggravated nature. I saw them both a few days previous to their execution, but their minds did not appear to be at all affected in view of the enormity of their guilt.

Oct. 30. Have been busily engaged during the past month in the translation of Acts. Visitors occasionally call, mostly of the higher ranks. They usually come to dispute, and often manifest a surprising bitterness towards the gospel. If books are offered, they reject them with scorn, declaring that they should be polluted by the touch. In such cases argument is of little avail, and I generally content myself with a plain statement of the truth, and leave them to receive or re-

ject it on their own responsibility. Some of the Brahmins, however, are very respectful, and appear reasonable in discussion.

Have recently obtained a copy of a prophecy in the Assamese scriptures, which I have often heard quoted, but never fully understood, not being able to obtain it in writing. It is considered by the brahmans as a prediction of the introduction of the English rule and religion in this country, and every conversion among the Hindus serves to confirm the prophecy, and excite their fears. The passage consists of two verses, the first only of which they are accustomed to repeat in the hearing of Europeans, while the second is what particularly suits the prejudices of the natives. I have often heard them singing it over among themselves with great glee.

"In Buddha's reign shall cease from earth the sacred Veda's sway,
And new barbarian shasters lead the souls of men astray;
Thy worship shall they cast away, thy name no longer dread,
While foreign rites and heresies the guilty world o'erspread.

"But ere the close of Kalijug, great Kalki shall arise,
Whose arm shall sweep the impious race from underneath the skies,
The last barbarian infidel shall sink beneath his sword,
And true religion once again be to the earth restored."

Nov. 7. Have given away more tracts at the house this week than usual; some days, as many as thirty or forty. Have conversed with a large number of visitors to-day. Find the common people much more disposed to listen than those of rank.

9. Received a most interesting letter to-day from a young man at Dibrugar, named Montan, whose attention has been called up by means of the tract entitled the "True Refuge." He expresses his earnest desire to become the disciple of Christ, and his determination to trust for salvation in Him alone. He has now come round to Jaipur, and will probably accompany br. Cutter on his visit to Sibsagor, at the end of the month. Bless the Lord, O our souls, and forget not all his benefits!

14. Lord's-day. After English service went out with br. Barker to Kukurasua, a village on the Dorika river, about two miles from this. Had an interesting conversation with several people, mostly Mussulmans.

17. Br. and sister Barker left us to occupy their new house on the river, notwithstanding the admonition of the natives, that Wednesday is a very unlucky day for moving towards the south.

23. Several of the court people came in, and questioned me on the subject of our religion. I appealed to geography as a proof of the falseness of their scriptures. They acknowledged that our system of geography and their shasters could not both be true. They were evidently averse to having their geographical opinions discussed, and took their leave, saying they would come and talk the next Sabbath.

Went again to Kukurasua, and addressed a company of Hindus from our Savior's discourse respecting un-washen hands, Matt. xv. 1—20. Nothing can be aimed more directly against all the Hindu notions of defilement than this passage.

Dec. 3. Went out with br. Barker on the Gorgaung road, and thence across the rice fields to the Disang river. Found the whole plain beautifully cultivated, and interspersed with villages all the way. Stopped awhile at Baksu, a large village on the Disang, and returned in another direction, passing several very fine villages. Had but little time for conversing with the people, as we wished to return before night.

11. Lord's-day. Br. and sister Cutter arrived on Wednesday, with the new converts Nidhi and Montan. They both appear extremely well. Have been out with them into various parts of the town, addressing the natives. To hear their fellow countrymen speak so boldly in behalf of Christ, excites their surprise. Oh, that it might lead to their repentance and true conversion.

At our meeting last evening, Montan related his experience, and was approved for baptism. To-day, after the English service, we repaired to the margin of the tank, and after an address and prayer, in Assamese, we sung a hymn prepared for the occasion, and I then baptized the candidate in the name of the holy Trinity. The scene was solemn and affecting. The sound of sacred music rising above the calm and peaceful waters, brought vividly to mind the remembrance of similar scenes in our native land. May this beautiful expanse of water, long since dedicated to a heathen deity, but

now consecrated to the service of Christ, be often thus honored by the footsteps of willing converts.

At evening met to commemorate our Savior's death, with the new disciples. The services were conducted in the Assamese language, and we enjoyed a refreshing season.

13. Went up to Gorgaung with br. Cutter. Visited the old palace, which is an interesting relic of antiquity, and is in a good state of preservation. Portions of several other brick edifices remain, also arched gateways at the entrances of the town, which is surrounded by a high wall, and must have once been a strongly fortified place.

Directly opposite, on the other side of the river, is the new station of Nazira, occupied by the Tea Company. It is a very flourishing village, and contains a large bazar.

18. Lord's-day. Went out with the other brethren, and spent most of the day in discoursing with the natives. Found a good congregation at the nam-ghor, or zayat, in the Dum village, about two miles below this place.

23. Have counted the houses in Sibsagor, and find them to be 1635. This, at an average of five persons to a house, gives a population of above 8000. The station has greatly increased within the last six months. It is surrounded by native villages in nearly every direction, which renders it a most inviting field for preaching.

25. This morning we received a Christmas present from Dr. and Mrs. Furnell, of 100 rs. for the benefit of the mission, and soon after another of 300 rs. for the same object from Mr. Brodie, Principal Assistant to the Commissioner. Thus the Lord is raising up friends for the mission in our time of need. I hope we shall, ere long, be favored with an addition of laborers from home. Dr. Furnell has been very ill for the last three weeks, with a dangerous jungle fever, but we are happy to learn that he is now recovering, though yet too weak to sit up, or see company. His fever was contracted during a journey to the Singpho hills.

TOUR OF OBSERVATION BY MR. CUTTER, THROUGH THE MOST IMPORTANT PARTS OF ASSAM.

The following paper from Mr. Cutter, dated Jaipur, Feb. 22, 1842, will be found to contain much valuable information.

Having made arrangements for the security of the mission property during my absence, I left Jaipur on the 30th of Nov. Mrs. C. accompanied me to Sibsagor for the purpose of obtaining medical advice. We made the journey by water to Sibsagor, (about fifty miles below Jaipur, in a direct line,) and reached the station on the 8th of December, and we were cordially received by our dear friends there. I went about with the brethren to most of the places in the immediate vicinity, and witnessed several very attentive congregations, who appeared willing to listen to the truths of the gospel, and to receive our books. Several evinced an eagerness to hear that was truly gratifying.

On the 12th, Montan, the lad mentioned in my journal of Sept. 15,* was baptized by br. Brown in the large and beautiful tank at Sibsagor. Most of the European residents at the station, and several natives, were present during the services. Br. Brown delivered an address, and prayed in Assamese; and a hymn composed by him in the same language, for the occasion, was sung to the tune of Suffolk. In the evening we commemorated the death of our adorable Redeemer. The day was one of intense interest to us all—a day never to be forgotten. A new interest appeared to be excited, and several of the most respectable natives called at br. Brown's house to see the new convert, and to inquire respecting the religion he had professed. May they be led to examine, repent, and believe the holy truths presented to their minds.

On the 20th Dec. I left Sibsagor and proceeded by water to Tezpur, about 100 miles from Sibsagor by the river. Major Jenkins had kindly given me a letter of introduction to the officer in charge at Tezpur, from whom, as well as from the other gentlemen of the station, I received the most polite at-

* The journal here referred to has never been published: the passage alluded to, is as follows, and it shows that God is pleased to bless a variety of instrumentalities.

"We learn from Bhodia, a pupil in Mrs. C.'s school, that Montan, our old Sadiya scholar, who is now at Debrugor, is ridiculed a great deal because he reads our tracts. He has recently read the 'True Refuge,' and declares that he fully believes the Christian religion to be true—that he was convinced at the time he learned the catechism in Mrs. C.'s school in Sadiya, but that the truth never particularly interested him until recently, on reading the above named tract given him by br. Brown."—*Ed.*

tion, and every assistance I required. I spent the Sabbath here, and read a sermon both morning and evening to the European residents, at the house of Capt. Foquette. I distributed tracts to as many of the natives as I could find able to read, and explained my object in giving them, to several groups of people whom I collected together.

Tezpur is a fine high station, on the north bank of the Brahmaputra, and is thought to be the most healthy in Assam for Europeans. The officers in charge of the Darrang district reside here, and it is also the station of the 2d in command of one of the Assam Local Corps. The most dense portion of the population is not, however, in this neighborhood, but about fifty miles below, accessible from a branch of the Brahmaputra, to which place there is also said to be a good carriage road. That portion of the district is also called Darrang, although it is but one of five divisions of the whole district of that name. It was formerly the head quarters of the officers in charge of the district, when in 1835 they removed to Tezpur. There is, however, still a sub-assistant to the Commissioner at the old station, but it is considered unhealthy for Europeans in the rainy season. The population of the whole district is estimated by Mr. Strong, (who was then the only civil officer at Tezpur) at upwards of 200,000, mostly Assamese and Kacháris or Kosáris. Within a short distance around the station, there were supposed to be 600 houses or 3000 inhabitants.

Mr. Strong having kindly furnished me with an elephant, I left on the 27th for Nowgong, twenty miles south of Tezpur, and reached the station just after dark. I was cordially welcomed by br. and sister Bronson, who have recently removed from Jaipur to this place.

The country for about ten or twelve miles before reaching Nowgong, I found well cultivated and populous. As far as the eye could stretch an immense plain presented itself to view, studded in every direction with villages, whose inhabitants were the cultivators of the soil.

After remaining one day at Nowgong, br. Bronson and myself left in a canoe for Gowahati, which is about 70 miles (by the river) below or west of Nowgong. The banks on both sides of the river Kallang for about 30 miles below Nowgong, we found cov-

ered with a dense population, surpassing any thing I have met with in any other part of Assam. About 20 miles below the station we passed a place where a large number of people were assembling for a fair which is held there weekly. Rice and other necessaries, cloths, hoes, axes, dáhs, and a variety of useful articles were exposed for sale. Assamese, Hálung, Mikirs and Gárós, amounting to between 2000 and 3000, were here collected together purchasing their weekly supplies for themselves and families. It was a most animating scene. We gave away a number of tracts, which were received with eagerness, and we hope will be productive of good. This would make an excellent preaching station for the missionary located at Nowgong, it being only about fifteen miles by land, and there is a good road leading to this place.

The river Kallang empties itself into the Brahmaputra, eight or ten miles above Gowahati, which station we reached on the 1st of January, and were cordially received by br. and sister Robinson.*

I should have mentioned before, that Assam is at present divided into six districts, viz., Kamrup, Darrang, Nowgong, Sibpur, Lakhimpur and Matak or Sadiya.

The following extracts are from br. Robinson's recent work on Assam:—

"The chief town in Kamrup is Gowahati, or as it is called in the ancient books of the Hindus, Pragjoitshpur. It is the residence of the Commissioner and of the civil authorities in charge of the district. It is situated on the left bank of the Brahmaputra, at the eastern extremity of the division, and occupies a plain of 2 1-2 square miles in extent. This plain is bounded on the interior by a chain of pretty hills, stretching from N. E. to S. W., in form of a semi-circle, with its two promontories resting upon the river, while the river itself, taking a bend concentric with the hills, cuts it out in the form of a crescent, and extends the whole length of the space between its horns.

"During the splendor of the Assam dynasty, Gowahati was one of the largest cities in the kingdom. It occupied within its fortifications a vast extent of country on both banks of the

great stream; the hills on either side forming a spacious amphitheatre, equally well fortified by nature and by art. It was the capital of all Lower Assam, and the residence of the Viceroy or Bor Phukan. The entrances into the city were by guarded passes on either bank of the river. The ruins of the gateways of some of these passes are still to be seen, and the remains of the extensive fortifications may to this day be traced for miles in the mounds and ditches that now serve only to mark the ancient citadel. Besides these relics, but a small portion of its former grandeur now remains. Its brick, its mortar, and earthen ware, constitute in some places a large proportion of the soil. Numerous carved stones and beautifully finished slabs, the remains of once noble temples, are constantly found beneath the surface of the ground; its numerous and spacious tanks, the works of tens of thousands, the pride of its princes, and the wonder of the present day, are now choked up with weeds, and jungle, or altogether effaced by a false, though luxuriant soil, that floats on the stagnant waters concealed beneath.

"In the centre of the river opposite the station stands a little rocky island, called Umananda. According to the Hindu legends this island was formed by the god Sib of the dust with which he had marked his forehead. It presents a very picturesque object, clothed as it is with trees, and crowned with temples."

"One of the most remarkable temples in Assam, is the shrine Kama-khya, the goddess of love, situated on the summit of a hill, about two miles to the west of Gowahati. This fane is one of great celebrity, and is frequented by a vast number of pilgrims from all parts of India. It owes its celebrity neither to its structure nor its situation; but to the image itself. Yet the site is not uninteresting, nor is it devoid of beauty. To the south it is shut in by a cluster of hills, and to the north flows the sacred Brahmaputra, which bathes the extreme points of the hill. Within these bounds is the sanctuary of the goddess; but her sway is not confined to these precincts. The whole of the province of Kamrup, as its name implies, was in ancient times a sort of *Idalion* grove, a privileged region for mirth, and dance, and revelry, and all manner of licentiousness.

"Some of the formulas used at the festival in honor of this goddess, relate

* Mr. Robinson is principal of the school at Gowahati under the patronage of the General Committee of Public Education; he and his wife are both members of the Baptist church.—*Ed.*

to things which can never become the subject of description. Here the most abominable rights are practised, and the most licentious scenes exhibited, which it is hardly possible to suppose the human mind, even when sunk to the very lowest depths of depravity, could be capable of devising.

“During the daily ceremonies of worship performed before the image, spectators are very few, and these feel no interest whatever in the mummery going forward. Were it not for those who come to pay a visit of ceremony to the image, and to present their offerings, the temple would be as little crowded on festival, as on common days; but as soon as the well known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble, and the crowd becomes dense. The women employed to dance and sing on these occasions, are those consecrated to the temple, of whom it is reputed there are no less than five hundred. Their presence, together with their filthy songs, and more obscene dances, form the chief attractions. A song is scarcely tolerated which does not contain the most marked allusions to unchastity; while those which are so abominable, that no person could repeat them out of the temple, receive in general the loudest plaudits. All this is done in the very face of the idol, nor does the thought, “Thou God seest me,” ever produce the slightest pause in these midnight revels. But we decline blotting these pages with any further allusion to such unutterable abominations.

“Another temple of no less consequence than the one we have just noticed, is that situated at Haju, a village in Kamrup, about six miles from the northern bank of the Brahmaputra. The great object of veneration is an image called “Mahamuni,” in a temple on the summit of a hill about 300 feet high. Thousands of votaries of every rank and condition are here annually congregated together, and towards this shrine a tide of costly offerings from every point of the compass is constantly setting in. It is visited not only by pilgrims of the Brahminical faith, who proceed to it from all parts of India, but Budhists likewise contend that it was the presence of their great prophet and legislator, which conferred its holy fragrance and mysterious virtue on the spot. But whatever was the original cause of its sanctity, no orthodox Hin-

du now doubts the efficacy of its atmosphere in removing sin. The pious Budhist, too, imbued with the same faith, leaves his home in the distant regions of China and Thibet, and crossing the pathless tracts of the snowy Himalayas, burdened with the load of his offences, hastens to make obeisance at the shrine of his country's deity, and departs in joy and gladness, lightened of his load.

“Towards the close of the year 1835, a school was established at Gowahati, under the patronage of the General Committee of Public Education. The gradual, yet continued increase of its numbers, shows that the institution has achieved one great stride towards its right position in the country. The natives begin to appreciate the advantages to be derived from it; they are willing to give it a trial, and it is presumed, will quickly draw the desired conclusion for themselves. We therefore confidently anticipate that this institution in the course of a few years will become an important provincial college, and be the means of disseminating knowledge in the neighboring districts. In connection with the Gowahati seminary, there are at present three branch schools, supported by local funds. Besides these institutions there are in Kamrup no less than twenty vernacular schools supported by government, and placed under the management of the collector. In the districts of Darrang and Nowgong there are a few schools placed on a similar footing.”

The seminary at Gowahati is under the superintendence of br. Robinson, who has, I believe, the supervision of the other schools in the district. He has recently established one on the hill near the temple of Kamakhya, alluded to above, and br. Bronson distributed tracts to all the scholars, which I hope may be attentively read, not only by the scholars, but by the priests and others at the temple.

There are more Europeans at Gowahati than at any other station in Assam, and a beautiful brick edifice for public worship is in course of erection, and a chaplain of the Episcopal church is expected out from England to officiate there.

The native population here is very extensive, and nearly all understand Assamese; and the comers and goers are also very numerous. It is a station which ought to be occupied by our Board, and I hope some one will soon

be on his way to be located here.

We had worship morning and evening on the Sabbath, and br. Bronson and Nidhi went out to preach to the Assamese, and distribute books. Being not quite well I was unable to go out on that day.

On the 4th of January [we left Gowahati to return to Nowgong by land, elephants having very kindly been sent down for us by Capt. Gordon. We made the journey in three days and a half. Our route for the first day lay through two ranges of hills, occupied here and there by Lalungs and Mikins, and in many places extensively cultivated. There is a very good road leading from Gowahati to Nowgong, and it is much nearer than the river route. We passed through some beautiful portions of country, thickly populated, with rice fields on each side of the road for miles in extent. The natives appeared to have every comfort around them; and nothing but pure christianity appeared wanting to make them the happiest of people. Many of the villages through which we passed had schools, which are partly supported by government. We received every possible attention from the heads of villages, through which we passed, and where we put up for the night; and we were listened to with attention, and tracts were received with eagerness by all who could read. For about twelve miles before reaching Nowgong, we passed through one continued rice field, with an unbroken line of houses on each side. We could also see one, and in many places two similar rows on the same side of the river, beyond those through which we passed.

Nowgong is situated in a large plain on the banks of the Kallang, and is accessible for small boats throughout the year. The ground here is high, and the station has been very tastefully laid out by Capt. Rigge, the principal officer now in charge of the district. From him, and from Capt. Gordon and lady, br. and sister Bronson have received many favors, and the kindest attentions. Capt. and Mrs. Gordon have had for the last year a school of about forty scholars, in their own compound, and have now made it over to the mission, to be superintended by sister Bronson, while the expense of the assistant teacher, who is to be a well-educated native from Calcutta, will be defrayed by Capt. Gordon. Both Capt. and Mrs. G. are interested

in the spiritual as well as temporal condition of the people, and lend their influence to promote the cause of the Redeemer in the district where they reside.

Capt. Gordon kindly furnished me with an estimate of the population of the Nowgong district, with some remarks and explanations, and as it is a valuable document, I will copy it entire. I have not yet received the written estimates of the population of the other districts, but am daily expecting them from the officer in charge.

“Nowgong, Jan. 4th, 1842.

“My dear sir—In reply to your note received a few days ago, I have much pleasure in conveying to you the result of my inquiries into the subject of which it treats. I regret, however, that neither time nor opportunity enable me to give more correct answers to your queries. To obtain a more correct estimate of the amount of population in this district, would be the work of many months, and I fear the attempt would prove very unpopular. By the last returns there were 3560 houses. This includes the total number assessed within the boundaries of the district. Besides these there are many houses occupied by Dum’s fishermen or boat-men, petty traders, morokhias, or persons who hire themselves out for service, slaves, bondmen, and houses concealed for the purpose of defrauding the revenue, &c., not included in the above number; and these, if ascertained, would consequently increase the amount. About 1500 may, however, be deducted for what are called Pám bāris, being the temporary residences of those who cultivate lands in Mozás or portions of the district distant from their homes. This would leave upwards of 42,000 houses, which in my opinion is the lowest estimate, and allowing five individuals to each house, we should have a population of 210,000 souls. In this calculation I have not included the Bhokots, hishy or disciples, who cultivate the extensive lands scattered throughout the district, held rent free, by the gosains or priests. Amongst the Mikins or Miris, several families live in one house, which, I think, warrants my taking the average at so high a rate as five.

The number of pottas (leases for land) distributed when a new settlement is made throughout the district, is 50,027; and allowing one to every

four individuals, this would give a population of 200,108; and I do not consider this rate a high one, when the number of individuals enumerated above, who do not receive pottas, are taken into account.

The bulk of the population would certainly be accessible within a circuit of 25 miles from the station, and would be found principally on the banks of the principal rivers—the Kallang, Dhionhiri and Manohec. The greatest portion are Assamese by birth, custom, and manners, and nearly the whole understand, and generally adopt that language. The remaining portion consists of Mikirs, Kacharis, Nagas, Lalongs, Kukis, Rábbás, a few Kosias, Khamtis or Shyans, Sikhs, Bengalis, and the ancient Ahoms. The first two are the most numerous after the Assamese, and with the Nagas possess distinct languages of their own. The Mikirs inhabit the range of hills running through the centre of the district; the Kacharis, the mountains to the south of the Jamaná; and the Lalongs, that portion of the district which adjoins Kamrup, called Dantipur, or Jyntia, and also parts of the Raha Mehal [division.] Assamese of the Hindu persuasion greatly predominate, and I should imagine that the Mussulmans hardly reach the general average of other parts of India, viz. 10 per cent. There is a tribe called Morias, which appear to belong more nearly to the latter class; they are, however, considered distinct, and are not numerous. Many classes of the inhabitants appear only of late years to have been converted to Hinduism by the agents of the gosairs who go about for that purpose, and also for collecting sums of money (the amount of which brings them in a considerable revenue,) from their deluded votaries. The Dums, a portion of the Ahoms, Lalongs, Mikirs, and Kacharis, are their latest proselytes.

There are several populous parts of the district which have scarcely been visited by Europeans, and are little known; such as Maiyeng, between the Kallang and Brahmaputra, and bounded on the west by the Kamrup district; some Mózás in the Chupam Mehal, and several in Kachar.

I must now conclude these few remarks, trusting that they may prove of use for the purpose you require; above all, that they may assist in drawing the attention of those who are interested in the great work of the conversion of

the heathen to this promising field of missionary labor."

Capt. Rigge was absent on a tour to Munipore, to which place a road is now, or is about to be opened by government, and on that account, and for other reasons, Capt. Gordon predicts, that in the course of a few years Nowgong will become the most important station in Assam. In the vicinity of Nowgong there is certainly a dense population now, and I think br. Bronson has quite as interesting a field as any in Assam. Upon examining Capt. Gordon's letter, it will be seen that he has made the lowest possible estimate of the number of inhabitants, and I should judge from it that 250,000 souls might be found resident in the district.

Having been again kindly furnished with elephants by Capt. Gordon, we left on the 10th for Birhanoth, which is between 30 and 40 miles above Nowgong, and 20 miles above Tezpur, on the Brahmaputra. Our road lay through that portion of the Nowgong district called Koliabor, which is thickly populated by an industrious and thriving people. We also found the banks of the Kallang very thickly populated for a long distance above Nowgong.

Bishanoth is a fine healthy location, and until the Khamti insurrection at Sadiya in 1839, it was the head quarters of the Assam Light Infantry, and of the political agent for Upper Assam. There are now two officers and a small force here, but the population is small. We were politely received by Capt. Smith, commanding at the station, who showed us every attention. Here br. Bronson and myself separated, he returned to Nowgong, and I proceeded to Jorhath by water, which I reached on the 19th of January, five days after leaving Bishanoth.

Jorhath is situated about nine miles inland from the Brahmaputra, and has a population of about 1200 houses. It is the residence of his highness Rájá Purundar Singh, who, till within the last two or three years, ruled over a large portion of Upper Assam. The population here is almost entirely pure Assamese, of whom a great number can read. There is a small guard and a police station here, and it is expected a European officer will eventually be added.

From Jorhath I went to Tita Bor, 12 miles, Kacharihath 24 miles, and Golahath 30 miles south-west of Jorhath. The latter place is situated on

the Dhoneiri river, and a large fair is occasionally held here, similar to the one noticed below Nowgong. The Nagas residing in the neighboring hills come down in large numbers for trade. There were nearly 100 boats at the ghat belonging to petty traders.

There is a good population scattered along between Jorhath and Goláhath, and a missionary might very profitably spend ten or twelve days occasionally in preaching from village to village between the two places.

On my return to Jorhath I found br. Brown, who had come from Sibsagor to meet me. We spent that and the following day in going around the town, preaching and giving tracts. We had several very interesting audiences, who listened with the deepest attention, and appeared to drink in the truth. May the Lord send home the word with power, and bless the means used to the conversion of many in that place.

The rájá very politely gave us the use of one of his elephants to go on as far as the river Jánsi, which we reached on the 23d, six or seven hours march from Jorhath. This is a beautiful little stream, which empties itself into the Brahmaputra, some distance above Jorhath ghat, and there is a dense population on both sides for many miles. The next day I went up on one side of the Jánsi for ten or twelve miles, and returned on the other. Extensive cultivation, and numerous villages were seen in every direction as far as the eye could reach. The following day, being the third after leaving Jorhath, we reached Sibsagor, and found our families as well as usual, for which we felt truly grateful.

There are many very fine bund roads running through Sibsagor district, in every direction, and it is probable government will, sooner or later, open and repair the most important of them, as they are now covered with an impenetrable jungle. They were constructed when Assam was in its glory, by some of its enterprising rulers. Three or four lead to Jaipur, one or two to Motok, and one or two to Gowahati. If these roads were repaired, the whole district would be accessible by land throughout the year, which would be found studded with villages and cultivation in every direction.

The people in this district, and wherever I have visited, have been always ready to listen to the preaching of the gospel, and have received our

books with eagerness and pleasure. They are also very desirous to have schools established in the principal places—and in fact in nearly all the villages. Around Jorhath in particular, we were beset in almost every street, and at every corner, by twenty voices at a time, “*We want a school—will you establish among us a school?*” A missionary school-master, who could devote himself *exclusively* to the superintendence of schools in this district, would accomplish a vast amount of good. Let his head quarters be fixed in some healthy location, Jorhath or Sibsagor, a cheap school-house erected in the centre of every considerable cluster of villages, and he could then ride on a pony to one or two to-day—one or two to-morrow, and so on, having a native teacher in each school. He would then become familiar with the people, and gradually win their affections, and prepare them for the reception of the gospel. The missionary teacher should also know something of medicine, and having a supply with him, could greatly diminish the misery of those who linger along in sickness, which a suitable dose of medicine given in time, would have removed, but which it is generally impossible for them to obtain. The missionary’s wife would be no less useful than her husband. A school teacher would be equally needed in the district of Dar-rang Motok.

We spent two or three days in going about in the vicinity of Sibsagor to places which we had not before visited. There are villages within a short distance in every direction, where the missionary can at any time get a small congregation, and where schools ought to be established for instructing the children who are growing up in ignorance. The population of Sibsagor appears to be fast increasing; br. Brown informs me he has already counted 1600 houses, including merchants, troops, &c. Major Jenkins is of the opinion that there is scarcely a chance that the station will ever be relinquished; and, therefore, it may be ranked among the most important missionary locations in Assam. It is situated on the Dekho river, about ten miles from the Brahmaputra, and 170 from Gowahati, in a straight line. By the river the distance is greater. In the station is a large and beautiful tank, about two miles in circumference, dug by one of the former rajahs, and three large temples stand on the banks. Most of

the Europeans' houses are also built here. At Rangpur, on the other side of the Dekho, directly opposite Sibsagor, is another tank of about the same size, and two or three smaller ones. The ruins of temples and other buildings are also very extensive here.

Brethren Brown and Barker are stationed at Sibsagor. The former is pursuing the important work of translating, and the latter is closely applying himself to the study of the Assamese, and preparing for the no less important work of *preaching*. Sister Brown has a fine school for boys, and Ramsagar, one of Mrs. Cutter's oldest scholars, whom I have mentioned before, and who has for a long time assisted Mrs. C. in teaching, is temporarily engaged here for the same purpose. Sister Barker has an interesting school for girls, which also promises well. Every one appears happily and usefully employed, and I think the prospects of our mission never appeared so encouraging as now. Books have been prepared, printed and put in circulation—the word is preached, schools are in operation, *two* from among the scholars have embraced the gospel, and have been baptized; and the great mass of the people appear to understand our object, and receive us gladly.

Since my recent tour through the field, I feel greatly encouraged to labor for this people, and am constrained to cry aloud for help from the Board, and through them to the young men and churches in our beloved land—"Come over and help us;" the field is open and ripe for the harvest. We need your prayers and your assistance to enable us to carry forward what has been commenced in the name of the American Baptist churches. More laborers ought to be on their way from home this moment, to supply the pressing wants of the people. We are distressed at the faint prospect we have of getting more aid even the present year. But I do hope and pray that some will soon offer themselves for this interesting field.

I know the Board have suffered for the want of funds; and the recent unfortunate and unexpected failure in Calcutta of Boyd & Co., by which event they are liable to lose 7000 or 8000 dollars, must again place the Board in most trying circumstances. We were exceedingly distressed on receiving this information, for not only was all this money liable to be lost to the Board, but our own sup-

plies were cut off till fresh remittances could be made from America; and bills, which had already been drawn on the agents, will be returned unpaid.

In this emergency the Board will be gratified to learn that I have already in my hands, the sum of 800 rs., being a donation from our uniformly kind and generous friend, C. A. Bruce, Esq., and that he, and his brother-in-law, J. P. Parker, Esq., have offered to lend our mission 1000 rs. each, without interest, as long as it may be required, or till remittances are received from home; so that the *immediate* necessities of our mission are provided for. But I hope the friends of our eastern missions will on this occasion make an *extra effort*, and come forward liberally to the aid of the Board. Among the merchants and others in the Baptist churches in America, there certainly can be found 80 or say 100 individuals who could each give 100 dollars *EXTRA* this year, without feeling it. The Board would thus be relieved from their embarrassment, and every loss connected with this failure fully made up. Will not some individual in Boston, willing to be one of the number, make this proposition through the columns of the Baptist Magazine? I cannot help feeling confident that this will be the case, and that those who have the ability will not allow this unfortunate affair to prove the means of detaining in America a single missionary for a single day.

Siam.

LETTER FROM MR. JONES, BANGKOK,
SIAM, FEB. 1, 1842.

The character of his translations—An edition of three thousand copies of the Gospel by Luke.

An edition of three thousand copies of Luke is now out of the press. As our brethren of the A. B. C. F. M. are now publishing the "Gospel according to John," I have thought it best to defer publishing that until theirs is completed, and I perceive whether I can derive from it any thing which may enable me to improve my translation. We therefore now commence the epistles. The "Epistle to the Romans" was committed to the compositor this morning. As I send you Luke, it may not be improper to offer a few observations regarding the manner in which the translation has been made. The

first draught was made about four years ago—using only Knapp's Greek Testament, and Robinson's Wahl, unless in a few instances of difficulty reference was made to Kuinoel, or other commentators. It was carefully revised in 1838-9—using whatever assistance could be derived from Bloomfield, Campbell, and others. It has since undergone a thorough review, being compared sentence by sentence with the Greek. While I believe it is idiomatic, so far as it can safely be made, I cannot flatter myself that it is immaculate. I do believe it is as intelligible as it can well be made—but those who have the aid which Commentaries, Lexicons, Books of Antiquities, &c. furnish, and are accustomed to use them, can easily understand that no portion of the scriptural writings can be fully understood without much explanation. Scripture geography and ancient customs must, to some extent, be made familiar, by other means than a translation. Should any one inquire whether the translation is strictly literal, I should be under the necessity of inquiring what was meant by a *strictly literal* translation? If when I translate the French, 1 Comment vous portez vous, by "How do you do?" or, 2 Mal a tête, by "He has a headache," or in Latin, 3 Ne quid nimis, by "Do not carry matters too far"—if these are strictly literal, then I would hope this translation is so. But if in order to be strictly literal, the 1st example should be "How do you carry yourself?" the 2d, "Bad has the head," and the 3d, "Not anything too much," then I hope the translation is not strictly literal. The genius of the Siamese language is so very diverse from the Greek, that it is only *occasionally* that a strictly verbal translation is practicable, and then usually the order or collocation must vary indefinitely—sometimes requiring a complete and sometimes only a partial inversion.

In regard to style, a fair medium between vulgarity and bombast is anxiously aimed at. Terms are sometimes used which the common people will not understand without explanation. This is inevitable—unless free circumlocution is allowed—and even then, the difficulty may lie in the idea rather than the term used to express it.

It is said truth should be made plain. True; but not vulgar. It is said the language of the bazar should be employed; but what language has the bazar for expressing the more important

doctrines of christianity? The bazar has a language for its own purposes—but wholly inadequate to express gospel truth. Bâli terms are sometimes used, but, unless they have already become familiarized to the mass of the people, only when necessity (not ornament) demands it.

Mr. Jones, in a postscript to this communication, repeats, though with great delicacy, the call for more missionaries—

I perceive by the Magazine that such moving entreaties, and appeals of overwhelming earnestness for more missionaries are sent to you from almost all quarters, that I cannot find it in my heart to load you with more. We sincerely lament the removal of br. Dean, and sadly fear that Mrs. Slafter will be compelled by ill health to leave us too. She is now quite feeble. Should I say pray for us, it would seem to intimate that we had doubts where we certainly have none.

GREECE.

LETTER FROM MR. LOVE, CORFU, IONIAN ISLANDS.

Mr. Love writes under date of June 20. It will be seen from the following extract, that he has determined not to leave, so long as he has strength to do any thing for the mission. He has been driven to this conclusion, doubtless, by the lamentably destitute condition of the mission; a mission which claims the prayerful attention of every member of our churches. Our missionaries of those stations, with a truly commendable zeal, have commenced their work, as it seems to us, after the pattern of apostolical example. Whether they are to be permitted to remain at their posts, is yet to be determined. Let prayer be offered for them without ceasing, and let us have confidence in the great Head of the Church.

Mr. Love proposes, by the consent of the Board, to remove to Patras so soon as the mission at Corfu can be reinforced; and his reasons are, 1st, The state of inquiry at Patras requires that the gospel be preached there in a public manner, and immediately. 2d, A missionary at Patras, in order to be of immediate service, must be in a good degree familiar with the Greek language. 3d, He (Mr. Love) is well known at Patras, and has the confidence of the people. These propositions are considered at some length, which we omit, and submit the following—

It was with great sorrow of heart that we saw in yours of May 16th, no indication of a speedy reinforcement

to the mission. We do not mean by this, to breathe a murmuring thought against the dispensations of our Heavenly Father. In reflecting on all the way in which it has been pleasing to the Lord to lead us, we have long since learned that *his paths are in the deep waters, and that his footsteps are not known*. Nor has the fact contributed to any special perplexity in respect to our future course of proceeding, but rather confirmed us in what has appeared to be the leadings of Providence, for some weeks past. Yet, withal, we cannot but *feel deeply* that the circumstances of this mission are so little apprehended by our friends at home. We are, my dear sir, straightened in every quarter. At Patras the fields are all white and ready for the harvest, but there is no one to enter into the labor and gather in the precious fruit. Five of these, we hope, if not converted, are, at least, in a most interesting state of inquiry; so I found them a month since, when I spent a few days in Patras, trying to direct them to the Savior. And a letter this day from Apostolos, brings the joyful intelligence of still another who appears in a no less interesting state of mind, and with whom Apostolos has spent most of his time for the last two weeks. Besides these, there are from twenty to fifty more persons in that town, in different stages of inquiry, and who, had they a teacher, it is believed, would attend regularly on the preaching of the gospel. These persons are among the most respectable and intelligent portion of the community.

At Corfu, Mrs. Dickson, feeble in body, is sinking under her charge. She has thirty-nine scholars in three languages, and in many and various degrees of progress, both in needlework and in mental improvement. One hundred scholars under ordinary circumstances would, I believe, be as easily taught in America as these thirty-nine in Corfu. She regularly returns from her school to her couch, entirely exhausted. She has this day received a five pound note from strangers in Scotland, requesting her to take five additional Jewish girls into the school. The girls are already obtained, and desiring to enter. But what can she do? More she cannot take. And then every Sabbath afternoon her small chamber is filled with scholars, and others, to hear the Word of Life. Shall she relinquish these labors? It may be answered in the affirmative on

the other side of the Atlantic. But we feel that we *cannot* relinquish. For the night we see coming on, when no man can work.

Our other labors in Corfu are not less interesting. A Jewish friend left me last night at 11 o'clock. He has found another like minded with himself, and they "*have been for many days conversing much together*." His friend also wishes to come to examine the religion of Jesus of Nazareth. But he speaks only the Italian language, having been educated in Italy, and in this language I cannot communicate religious instruction. Our friend (the former) is gradually gaining strength; we hope we see in him already, something of the Dr. Cappadoce, of Switzerland. Oh! we hope he is a chosen vessel.

Other interesting features of labor we can only indicate. A candidate for the priesthood, educated in the seminary at Corfu, found in conversation a few days since, that a portion of the superstructure of his faith was built on the sand. He replied that he had never well examined the New Testament, and proposed to come and read it with me in course. He begins this day at 3 o'clock, P. M.

A poor priest in town, with whom I am not acquainted, has, I have been informed, adopted the *heresy*, that the New Testament is to be the Christian's guide in matters of faith and practice. He has become greatly despised on account thereof. A candidate for the priesthood, now in the order of deacon at Potamo, has adopted similar views, and he reads the translated scriptures, which he has obtained from our house through Demetrius, from morning till night. And he has become so distressed on account of the spiritual ignorance of the people, that he has opened what he calls a free school for adults, in order that he may explain to them the teaching of the New Testament. This is Demetrius' disciple, and we hope he is not far from the kingdom of heaven. Two youngsters of about eighteen, who attend this school, come to our house with Demetrius for religious instruction on the Sabbath. An old man of sixty-five, has for many weeks been a regular attendant on the Sabbath. His continual lamentation is, that he never heard the truth until the eleventh hour. He is a very plain, simple-hearted man, and drinks in the truth with great avidity.

Now I cannot calculate upon the miraculous interposition of the grace of God to sustain this work, without the *appointed means*. And I know that *Pedobaptism, and Puseyism, and Infidelity, will shake hands and enter in to quench the spirit of inquiry as soon as the work is suspended*. Oh! yes, we know the wiles of Satan by sad experience. We have data in abundance to verify ALL, and MORE than is here stated. Our promising Constantine, we fear, is already beyond reclaiming. And no stone is being left unturned by the *foe, in every form*, to destroy also Demetrius. The enemy, in vigilance and activity, surpasses any thing that I have ever witnessed. And not only is this the case at Corfu, but it covers the whole field of our labor. It has forestalled us at Joannena, and marshalled all its forces for active combat whenever any one may there arrive. I see, in every direction, the lowerings of a turbid horizon, but a glorious sun of righteousness beyond, is rising in his meridian splendor. These are the movements of the putrid waters, which for fifty generations have been curled by no breath of piety, and which by the spirit of God *must*, to become pure, be lashed into commotion. This gathering storm we view, nothing dismayed, for we see our Heavenly Father there, and it bespeaks that the kingdom of heaven is at hand. Yes, we bless God that he has permitted us to behold these tokens of his love. It was that we might be the instruments in his hand of *saving some*, that we came to Greece; and you will have anticipated me when we say, that *so long as our health will allow us to do any thing, we do not feel at liberty to leave the ground*.

THE ENGLISH AND BAPTIST MISSIONARY SOCIETIES.

In 1784 an association of Baptist ministers and churches meeting at Nottingham, Eng., "Resolved to set apart one hour, on the first Monday evening in every month, for extraordinary prayer for a revival of religion, and for the extending of Christ's kingdom in the world."* In the spring of 1792 the same body of Christians held their

* This was the origin of the monthly concert of prayer.

annual meeting in the same place, at which time a resolution was passed, "That a plan shall be proposed against the next ministers' meeting at Kittering, for forming a society for propagating the gospel among the heathen." On the 2d of October of the same year, these brethren met at Kittering, and, at the close of the regular services for which the meeting had been appointed, retired for prayer, and then "in a most solemn manner pledged themselves to God and to one another, *to make a trial for introducing the gospel among the heathen*." This was the origin of the English Baptist Missionary Society.

The connection between prayer and one of the most important religious movements that has ever blessed the church and the world, is here too obvious to need illustration. Prayer moves the hand that moves the world;—but God works by means. In answer to prayer, God raised up, and gave to the church a Cary. He entered the ministry and joined this association in about three years after the beginning of the monthly prayer meeting. But the answer to prayer was still earlier. Mr. Cary seems to have been deeply impressed with the condition of the heathen world before he entered the ministry. Whether the study of geography was the occasion which the Holy Spirit used to turn his thoughts and desires to the wants of the heathen, or whether a secret interest in their spiritual condition led him to the study of the geography of these countries, it is not now easy to decide. Be this as it may, his inquiries on these subjects resulted in a determination on his part *to try* to give to the heathen the knowledge of the gospel. Mr. Cary's connection with such men as Fuller and Sutcliff, and Ryland, and Pierce, and others of a kindred spirit, only tended to give body and form to this solicitude for a sinful world. During the eight years intervening between the beginning of the monthly prayer meeting and the organization of the Baptist Missionary Society, the heaven was at work. Mr. C. rarely permitted an interview with his brethren to close, without speaking on the subject of missions. These

conversations, together with the seasons for special prayer, began to produce results. There was an obvious inconsistency in talking and praying so much about an object, for the accomplishment of which they were doing nothing. The importance of the object all admitted. But as to its practicability there was great doubt. On this point, Mr. Cary had much to encounter. But in proportion as their sympathies for the heathen became enlisted, the possibility of doing something for their salvation appeared plausible—till their hearts being fully prepared, Mr. Cary drove the nail in a sure place, by his notable sermon from Isaiah liv. 2, 3; the heads of which were, *expect great things—attempt great things*. This led to the formation of the society, and the full determination to send out Mr. Cary as a missionary to India.

Mr. Cary, in connection with a Mr. Thomas, a pious man, who had been for several years a surgeon in the service of the East India Company, set sail for India the 13th of June 1793, for Calcutta. In the spring of 1796, they were followed by Mr. John Fountain. And again, in the spring of 1799, four other missionaries were sent out, among whom were Ward and Marshman, whose names have been so long associated in the public mind with that of Carey. How many missionaries the society has sent out during the 50 years of its operations, we are not informed. But in 1841 it had 77 living ordained ministers in the field of labor, with something more than 100 native assistants. In the earlier history of the society there were frequent instances of mortality among its missionaries. Several of the most promising of the brethren seemed to be permitted to live only till they were qualified by a knowledge of the language to commence labor for the heathen, when they were cut down,—as if, for a trial of the faith of the friends of missions. But some have been spared to an advanced age, and have thus been permitted, not only to lay a deep and broad foundation for the introduction of the gospel into India, but also to see, in some good degree, the fruits of their labor.

Mr. Cary did not commence his efforts at Calcutta, but at Malda, several days journey up into the interior—but within the province of Bengal. Here he prosecuted the study of the language—commenced the translation of the scriptures, and communicated to the people by conversation and preaching what knowledge of the gospel he could, till the arrival of Marshman and Ward, and the other brethren with them. The English East India Company refusing to allow this reinforcement of missionaries to settle either in Calcutta or in the country where Mr. Carey had established himself, it was resolved to accept an invitation from the Danish governor to locate themselves at Serampore on the opposite side of the river Hoogly, 15 miles above Calcutta. This induced the brethren at Malda to remove to Serampore, where under the protection of the Danish government, they could prosecute unmolested, their missionary labors. Messrs. Cary and Fountain arrived at Serampore on the 10th of January 1800, and were received in a most friendly manner by the Danish governor. The first thing done by the brethren was to settle a plan of family government. “All the missionaries were to preach and pray in turn; one to superintend the affairs of the family for a month; Mr. Cary was appointed treasurer and keeper of the medicine chest; Mr. Fountain librarian; Saturday evening was devoted to adjusting any differences that might have arisen during the week; and pledging themselves to love one another; finally, *it was resolved that no one should engage in any private trade, but that whatever was done by any member of the family, should be done for the benefit of the mission.*”

In consequence of the opposition of the English East India Company, the labors of the missionaries out of Serampore, were, for several years, greatly circumscribed. Mr. Ward, in one of his excursions for preaching the gospel to the natives, was detained by a police officer, who alleged as the ground of the detention that *the Company had given no orders for the natives to*

lose caste. At another time, on the arrival at Calcutta of two missionaries from England, destined to Serampore, a demur was made at the police office, on the ground that, "as the East India Company did not think proper to interfere with the prejudices of the natives, it was the express desire of the governor-general, that Mr. Cary and his colleagues would not." Avarice and infidelity were the instigators of this movement.* But gradually these clouds rolled away, and the Baptist mission to the East has had a steady advancement till the present day.

In a few years the missionaries began to preach at Calcutta, while their stations in the country multiplied in number, and increased in interest. As early as 1809, a chapel was opened in Calcutta, and the missionaries looked upon the city "as one of their most important spheres of labor, and the principal scene of their success." Calcutta, when the English Baptists began to preach the gospel in it, was one of the most wicked cities in the world. But from that time may be dated its progress in moral improvement.

Besides these, at Serampore and Calcutta, the Society had in 1841—

In the East Indies 21 stations, several of which were in cities and populous towns.

In the Asiatic Islands, at Ceylon, Java, Sumatra.

In South Africa, at Graham's town.

In South America, at Belize, in Honduras.

In the Bahama Islands, and the West Indies. Total number of stations 167.

Such has been the success of the mission in Jamaica, that the support of the parent society, by the consent of the missionaries, has been withdrawn.

Krisno, the first native convert in India, and who afterwards became a highly esteemed preacher to his countrymen, was baptized in 1800, more than 7 years after the missionaries commenced laboring for the conversion of the heathen. The following table of baptisms, taken from the

Brief Narrative of the Baptist Mission, written by A. Fuller, and republished in this country in 1813, will show the progress made in the spiritual results for the 10 years succeeding the first baptism.

Baptized in	1800	2
"	1801	6
"	1802	9
"	1803	14
"	1804	15
"	1805	33
"	1806	25
"	1807	20
"	1808	21
"	1809	86
"	1810	105

A few of these were Europeans, as in connection with Krisno was baptized a son of Dr. Cary. But this in no way affects the ratio of increase in the conversion of the natives. A similar increase will be found on examination of the annual reports of the society to have been realized till the present time. The report of the past year gives 32,899 as the number of members connected with the different mission churches. How many converts have died and gone "to be forever with the Lord," heaven knows better than earth.

Although the *conversion* of the heathen from idolatry to a saving belief in the gospel is the object for which every missionary labors, and to effect which every agency must be brought directly to bear, yet, thus far, no small part of foreign missionary work has been preparatory. Of the labors of none of the missionaries is this so true, as of the English Baptists. They were pioneers. They also invaded the empire of idolatry at its strongest point. No where has false religion been so securely entrenched in the hearts of the people as in India, specially in Bengal. When Cary reached India, very little had been done in translating the scriptures into the Asiatic languages. Before 20 years had passed away, the missionaries report that they "have the *care* of 14 translations,—8 of which were then in the press." In less than 30 years more, they had published the word of God in 40 languages.

* At this time French infidelity had reached India, and was rife there.

Schools have received due attention. The present number of children under instruction is 10,298.

The progress which the cause of missions has made among our English Baptist brethren, may also be seen from the increase in their annual contributions. The first subscription opened at the formation of the society, amounted to £13. 2s. 6d. *which was considered sufficient for present purposes.* The society, however, soon raised about \$2000, nearly all of which was expended in getting the missionaries to their place of labor. In 1838, the amount raised was \$72,750. The collections of the past year amount to \$109,831. This not only shows great progress in the cause, but specially since 1838. Perhaps there is no body of Christians in the world, who, *considering their circumstances,* contribute more liberally for the cause of foreign missions than the English Baptists. May their example continue to stimulate other portions of the Christian church to still greater efforts in this most precious of causes.

The influence of the missionary movement among the Baptists in England, upon the Baptists in America.

The movement in England on the subject of Foreign Missions, soon produced a corresponding one on this side of the Atlantic. From some cause there was then a much more frequent correspondence between the English and American Baptists than at the present day. The subject of foreign missions was then in its freshness, and afforded an interesting theme of epistolary correspondence. Besides this, the missionaries themselves wrote from India to the leading ministers in this country. Numerous were the letters addressed to Baldwin, Stoughton, Rogers, and others, from Cary, Ward, and Marshman. These letters were many of them of a most interesting character. But the most efficient agency at work in this country was the American Baptist Magazine. This was established in 1803. In this was published not only interesting portions of this private correspondence, but also of that, between the missionaries and the Society in England.

At no period since the publication of the Magazine have its pages contained more thrilling accounts of heathenism, or more persuasive appeals from the missionaries. This influence awakened in the hearts of the Baptists in this country a missionary spirit. A development of this feeling was first seen in the formation of the "Salem Bible Translation Society." Mr. Lawton, an English Baptist missionary, on his way to India, touched at this country; and being detained a few weeks, made an attempt in Salem and its vicinity to do something in behalf of missions. He found the hearts of the people in some degree *prepared*; and the society to which allusion has just been made, and which still exists as an able auxiliary to the Board of Missions was the result. This was formed in 1812.

Soon after this, occurred an event which contributed more than any thing else to hasten the formation of the Baptist Triennial Convention. A change in the denominational views of Messrs. Judson and Rice, and their unexpected application to American Baptists for missionary support, was the *occasion* of embodying and calling forth the missionary feeling which had been, for years, rising in the American Baptist churches. Let no one suppose that we aim to detract in the slightest degree from the importance of that impulse which was given to the cause of missions by the event to which we have alluded. Dr. Judson as a pioneer missionary does now and always will have, all the praise that a sincere servant of Christ can desire. And that his talents, piety, and personal influence have been of unspeakable importance in increasing a missionary spirit, and in bringing us to our present state of advancement, all know and all delight to acknowledge. But seed was sowing in this country before Mr. Judson was a converted man. The English Baptists were sowing it. Their missionary society, and their missionaries in India, were sowing it broadcast over the Christian world. There is not a missionary society in existence which is not indebted either for its origin or its increased activity to the

missionary efforts of English Baptists; but none are so much as ourselves. And we would that their influence upon us in this respect might continue as direct and as powerful as at first. They are still greatly in advance of us. It must be acknowledged that their condition is more favorable to the successful prosecution of such an enterprize than ours. The churches which co-operate in this work are in the vicinity of each other, occupying a territory not one-twentieth as large as that occupied by American Baptists; communication is not only quick, but convenient. The pulsation at the heart reaches every member with almost unabated force. The word spoken in London is heard within a few hours in every congregation in England. Not so in this country. We are not only widely dispersed, but of dissimilar views and plans of action. What is said in Boston or New York, often needs an interpreter at the south, and in the valley of the west. They are near and unique. We are not. This is an obstacle to an efficient effort in behalf of any great enterprize; an obstacle, it is true, which time and our internal improvements are rapidly diminishing, but one which is at present seriously felt in the cause of foreign missions. But whatever apology we may make for our present distance behind our English brethren, we need not, and must not remain where we are. Our movements must be quickened. It is in hopes of contributing to this result, that the Board of Foreign Missions, at their late annual meeting in New York, resolved to unite with their English brethren in celebrating the jubilee of their missionary society. This relation between our English brethren and ourselves is so definite and so palpable, and we may add, so important, that sympathy with them in this, the day of their thanksgiving, is most reasonable. Nor ought we to be unmindful of our own prosperity. God has wonderfully blessed us. There are few stations occupied by modern missionaries, more interesting, if so much so, than those which have been selected by the American Baptist Board. And God has

set his seal upon our efforts by the gift of his Spirit. The progress of the gospel has exceeded the expectations of its intelligent friends. We have every thing to inspire hope,—every thing to encourage us to go forward. Christ requires it. The spiritual wants of the heathen appeal to every Christian sympathy. In no way can we so successfully promote religion at home, as by the liberal prosecution of foreign missions. It is hoped, that according to the recommendation of the Board, our brethren, the pastors of churches throughout this country, will preach on the subject of missions on the 1st Sabbath in October next, and take up in behalf of the society an *extra* collection. It is believed that a comparison of the two societies will tend to provoke a holy emulation.

LETTER FROM THE FOREIGN SECRETARY.

The Foreign Secretary left home on the 8th of July on a visit to our Indian stations in the State of Michigan, and on his way called at Tonawanda, N. Y., from which place he writes, July 11—

In passing from Batavia to Lockport, on Saturday the 9th inst., I turned aside to visit the mission school at this place. The school, you are aware, is under the direction of the Baptist State Convention of New York, but holds relation to the Board of Foreign Missions on account of an appropriation from the U. S. Government of \$400 annually towards its support, which passes through their treasury.

The mission premises lie about five miles westerly from the county road, in the town of Newstead,* Genesee co., nearly equi-distant from Batavia and Lockport, and *adjoining* the Tonawanda Indian "Reservation." They comprise 124 acres of choice land, 60 acres of which are under cultivation—a good mission house one and a half stories high, a school-house, a barn and other out-buildings in good repair, and are well stocked and furnished. The land was purchased by the Convention in 1829.

* Post office address, Akron.

The Convention have also a property in the Tonawanda meeting-house, which is situate a mile eastward on the Reservation, and was built by the Indians with their aid. It is a substantial edifice, on an elevated site, about 45 feet long, and 30 feet wide, with a gallery at one end, and a porch; and when relinquished by the Indians will be a desirable place of worship for the neighboring white population.

The "Reservation" is a tract of land six miles in length from south to north, extending along the banks of Tonawanda Creek a mile each side in width, and following its numerous windings. The soil is generally excellent, and heavily timbered. The more elevated and open parts are cultivated by the Indians, who raise Indian corn, potatoes, wheat, oats, beans, &c, in quantities sufficient for home consumption. They have also large numbers of horned cattle, horses and swine. Their houses are mostly of hewn logs, but others are framed buildings shingled and clapboarded and exhibiting many signs of neatness and comfort. Some ten or twelve houses have curtained windows or venetian blinds. The Indians generally are well dressed, and very many of them, especially the men, would not be distinguished in this respect from their white neighbors. But the women of the pagan party retain for the most part their blankets and tinsel.

I found the mission school in good condition, and prosperous. Its earliest teacher and superintendent was Rev. Abel Bingham, now missionary at Sault de Ste. Marie. Rev. John Miner succeeded him for a short time, and subsequently Rev. David Rollin, afterwards a missionary to the Creeks and Shawanoes, who had the charge of the mission several years. He was followed in 1833 by Rev. Roger Maddoch, for one year, when the school was committed to Rev. James B. Rollin, and retained by him till the autumn of 1840. Since then it has been in charge of Rev. Augustus Warren, assisted by Mrs. Warren, Miss Phebe Barker, school-teacher, and Miss Phebe Burroughs, the last a faithful helper in the mission since 1829. The

number in the school is limited by the Convention to forty-five. The average attendance of pupils the past year has been forty, of four to sixteen years of age, including fifteen or more girls; all taught, fed and clothed, at the expense of the mission. The branches of instruction are those ordinarily taught in district schools, with the addition of housewifery and husbandry, into which the pupils are practically initiated according to their ages and periods of continuance in the mission. Their domestic concerns are well arranged. The members of the school are constantly associated with the mission family, and constitute with them an apparently happy household. The hour of rising is half past four in the summer, and five in the winter, and soon after they meet for family worship, at which they unite in singing, and the scriptures are read and explained; and the same at evening. On the Sabbath they attend a Sabbath school, beside the public religious services; and from time to time receive other stated and occasional religious instruction. These faithful efforts have been attended with the blessing of God. Twelve of the pupils were hopefully converted the last spring, and added to the church; which now consists of twenty members. The pupils are all required to speak the English language, except one day in a week, and this is a reason why many parents of the pagan party are desirous to place their children in the school. Twelve or fifteen of the pupils are of the Tuscarora tribe, a fragment of which reside near Lewiston, six miles from Niagara Falls.

The mission appears to be conducted with a due regard to economy. The entire expenditure the last year, including the avails of the farm and donations in clothing, was about \$1500. This covered an outlay of \$150 for provisions, which would probably be saved in future years according as additional portions of the farm are put under improvement. Sixteen acres have been cleared the present year.

The mission exerts a salutary influence not only on its members, and others more remotely connected with it, but on the com-

munity at large. The superintendent preaches stately to the native population on the Sabbath through an interpreter, and visits, so far as indispensable engagements permit, from house to house. The results are cheering, particularly in the promotion of temperance. During the last six years the Tonawandas had been advancing in intelligence, morals and domestic comfort, but were obstinately averse to signing the temperance pledge, alleging their unwillingness to be led by white men, from whom they had suffered so many wrongs. The superintendent induced them at length to take the work into their own hands: a general council was convened by the chiefs to deliberate on the subject, and then a second; and eventually a Total Abstinence Society was organized. All the chiefs, 16 in number, signed the pledge at the time of organization, and the society now embraces 250 members. The entire population is estimated at 500.

I had the pleasure on the Sabbath of preaching through an interpreter to the Indian congregation, in the morning from John iii. 16, and at five P. M. from Is. liii. 5. The number present was about 120, including 40 or 50 whites. The assembly appeared as orderly and respectable as other Christian congregations, and had quite as much of the semblance of devotion. The singing, which was after the English style, and worthy of an English choir, was in the native language, and prayers were offered by two of the native brethren, apparently with sincerity and great fervency. The services occupied each about two hours. To-day, accompanied by the superintendent and an interpreter, I have visited the head chief, who is also the high priest of the Six Nations, successor to the celebrated Red Jacket. His name is Jimmy Johnson. He is of rather less than ordinary size, of a light and agile make, but apparently powerful, and rising 60 years of age. The contour of his head is good, and the general expression of his features intelligent, mild, and benignant. Being high priest, he is of course in favor of the pagan party, and his

influence on them, especially of his own clan,* is great, on account both of his age and personal character, and the offices which he sustains. It is from this circumstance, perhaps, as also because Red Jacket usually resided at Tonawanda, that Tonawanda has been, according to general repute, the strong hold of paganism, two thirds if not three fourths of the Tonawandas still cleaving to their heathen rites and superstitions.

On arriving at the house of the high priest, we were courteously received, and after a brief silence, and a formal introduction by the superintendent of the design of our visit, opportunity was given me to address him: in doing which, I also endeavored to present the gospel to him, and enforce its claims. He replied, with frequent but not violent gesticulations, first expressing his gratification at receiving us and tendering his salutation, that as I had stated to him what Christians believed, he would in turn inform me what he believed and knew. *He* was the head chief, the high priest, of the Six Nations, and though God had not given his people a book, like the bible, He had given *him* a mind and memory, and had revealed to him His will. He understood also the white man's religion. God had made a religion for the white man. Jesus Christ came down from heaven many years ago, but white men killed him because he favored the poor more than the rich, condemning him without a trial. For this they were to be punished, and must die, but such as believed in Christ would be forgiven, and at his second coming be raised from the dead, and go with him into heaven. To the red man God had given this western world, and a different religion, adapted to him. *He* was sincere in the belief and practice of this religion. Forty-four years ago he had devoted himself to God, and had always from that time done His will. He

* Every chief has his own clan, from which he was elected to a chieftaincy by the chiefs in council, and his influence over it is almost absolute, and constitutes, where the chief adheres to paganism, one of the greatest obstacles to the success of the Christian missionary.

had also taught his people this religion; that they should love one another, parents and children, husbands and wives; and that they should be temperate. Whiskey killed the red man. The white man gave it, the red man drank it. He blamed neither the white man nor the red man, (i. e. exclusively.) The high priest next proceeded to contrast the conditions of the white man and the red man immediately after death. When the white man dies, his spirit has no place to go to, but is homeless on the earth, till the body is raised again at the second coming of Christ. But "from the door of every Indian there is a straight path," and when he dies the spirit immediately enters on that path. At length he comes to where the road divides; in the right hand path is the servant of heaven, and in the left path the servant of satan. These know the works of the red man, both good and evil. They compare them one with another; if the good works exceed the evil, the servant of heaven takes him; if not, the servant of satan conveys him to hell where he stays as many nights as his sins deserve, each night in hell denoting a year; and when he has expiated all his sins he is admitted to heaven.

In the belief of this religion, he repeated, he was sincere, and he had lived according to it. If now he were to adopt the Christian religion, he would derive no good from that, and would lose what he might have gained by his own. He thought, however, that the mission school was useful, and he had favored it. To all this, and also to several inquiries in regard to the Christian faith, reply was made; and the conference was closed by the superintendent with an earnest expostulation and a prayer.

The future prospects of the mission are involved in some uncertainty. The Tonawandas are a portion of the Seneca tribe, deriving their distinctive appellation from the creek on which they reside. Other portions live on Buffalo Creek, Cattaraugus and Alleghany reservations, numbering altogether between two and three thousand souls, and subject to one common government or council of 80 chiefs, of whom the

Tonawandas number only 16. And a treaty having been fraudulently procured, binding the Senecas to relinquish *all* their "reservations," the chiefs in council have sought to avert the greater calamity by voluntarily abandoning the Buffalo and Tonawanda reservations. A compromise has been adjusted to this purport, and the expatriation takes effect a year from next May, if not at an earlier period. The Tonawandas are averse to the removal, but there is no appeal. They will probably join a body of the Six Nations residing near the Thames river in Canada, where are also a few of the Seneca tribe. Whether the mission school will be removed with them, will depend on contingencies not yet ascertained. But it will be occasion for deep regret if the work of christianization, so prosperously begun and carried forward, must be relinquished on the verge of its completion.

JUVENILE ZEAL.

The Board are receiving the most gratifying assurances of a growing interest in the subject of foreign missions. The Treasurer, a few days since, received from a pastor in a neighboring State, a note enclosing five dollars, the result of a family collection, the contributors being a circle of small, motherless children. The suggestion came, it appears, from an elder sister, who is pious, and who acts as mother to the younger members. After the collection had been made, it was handed to the pastor, with a request that it might be forwarded.

Such indications as are perceived in incidents like the above-mentioned, are peculiarly gratifying, and in the highest degree encouraging to the Board. They give assurances of no doubtful import, that the missionary feeling is not only deep, but that it is also, so far as the influence of Christianity is felt, all-pervading.

SYMPATHY WITH THE BOARD AND THEIR MISSIONARIES.

The recent communications from our missionaries in the East, contain many ex-

pressions of sympathy for them and the Board, in consequence of the probable loss in Calcutta, by the unexpected failure of Messrs. Boyd and Co. The proof is abundant that these expressions are not a mere profession. By a reference to the closing paragraph of Mr. Cutter's communication, it will be seen that two individuals have contributed towards making up for this loss the sum of 800 rupees, and that the same gentlemen have offered to loan to our missionaries in Assam the sum of 2000 rupees without interest, so long as it may be needed. Mr. Kincaid mentions, that citizens in Arracan have offered to loan whatever may be needed by him and his associates for one year without interest. These indications are peculiarly gratifying to the Board. They make it the more apparent that their misfortune is purely providential; and while they relieve us of a great measure of anxiety in regard to the present comfort of our distant brethren, they reflect great honor upon the missionaries themselves.

We hope the proposition of Mr. Cutter may attract the attention of some of our brethren.

Recent Intelligence.

By a late arrival, intelligence has been received from our missionaries in China and Arracan.

CHINA.—Messrs. Shuck and Roberts have removed to Hong Kong. The date of Mr. Shuck's letter is March 16, only twenty-two days later than our last date from Mr. Dean, who was then on his way to China. Mr. Shuck does not mention the arrival of Mr. Dean, but speaks of having recently received a letter from him, in which he intimates an intention of going to Amoy, which is said to be a good missionary station, being, like Macao and Hong Kong, in the possession of the English.

ARRACAN.—Letters have been received from Mr. Kincaid with his journal; these are occupied chiefly with information concerning the Mountain Chief (mentioned in Mr. K.'s journal of July 6, as published in the last number of the Mag.) and his subjects, obtained by Messrs. Kincaid and Stilson on a visit to that extraordinary people. The journal of Mr. K., giving a particular account of this people, whom he denominates the Kemmees, will be published in our next number.

The Kemmees, Mr. K. thinks, are a branch of the Karen family. They have no written language; are not idolaters; they believe in the existence of a Supreme Being, in the immortality of the soul, and in a future state of rewards and punishments. If their lives have been spared, Messrs. Kincaid and Stilson are now among this people, studying their language and reducing it to a written form. They have determined to adopt the Roman character, by which means the expense will be greatly diminished, as abundance of type can be at once procured. We refrain from saying more upon this subject, and refer the reader to the journal when it shall appear; and submit the following extract, being the closing paragraphs of Mr. K.'s letter that accompanied his journal. The inquiries submitted are appropriate, and demand a serious consideration.

I trust the Board will think well of the course we have taken, and they may be assured that no unnecessary or unreasonable expense will be incurred. Should this people receive the gospel, we shall make it a conscientious duty to instruct them to help themselves,—to build their own school houses,—to pay their own school teachers, and to pay for their books. We beg an interest in your prayers in behalf of this people, for what can we do without the aid of Divine teaching,—without an unction from above? If there is a restraining of Divine influence, our labors will be as water poured upon the ground. O for that preparation of heart, which the grace of God alone can give,—that ability to go forth, bearing precious seed, with tears,—tears of compassion, such as the Savior wept over Jerusalem. Then we might expect to see the wilderness bud and blossom as the rose. There is something wrong; either a lack of prayer, or zeal, or Christian affection; or a lack of all these together, for the blessing of God is withheld. Our labors appear to be powerless. Conversion to God is so uncommon, that we are quite surprised when a heathen listens anxiously to the everlasting gospel. The candor and earnestness of the priest, mentioned in my journal, was so surprising, that it kept me awake nearly all night. Who hath believed our report, and to whom is the arm of the Lord revealed? is the exclamation we are compelled to make in Arracan. The Holy Spirit is withheld, and we seem to be like men trying to plant a garden on a sandy desert. There is some serious, awful wrong, or the blessing would not be withheld. What avails all missionary labor, if the people remain unconverted? and to give repentance and save the soul, the Son

of God came into the world, and offered himself up upon the cross. Now he who spared not his own Son, but delivered him up unto the death, will not surely withhold the Holy Spirit, unless there be some grievous wrong, either in the missionaries, or in the churches at home, or in both. I fear we are all wrong. The work of the Lord does not prosper, and there must be a cause.

CHEROKEES.—We continue to receive the most cheering intelligence of the work of the Lord among this people. Since the arrival of Mr. Jones in that country, as we have before stated, on the 25th of June, 1841, now a little more than one year, 219 have been received to the fellowship of the churches on a profession of their faith. In fact, the letter that contained this statement was dated June 21, so that the above is the result of a single year's labor.

There seems to have been enjoyed during the year a constant revival of religion, which, as will be seen from the following extracts of a letter from Mr. Jones, dated July 19, continues with unabated vigor.

It is with great pleasure I give you some further account of the progress of the work of grace among the Cherokees. I cannot but feel greatly encouraged in the hope that the conquests of our blessed Redeemer will be repeated and extended in this country, although there are still formidable obstacles;—many strong holds of sin to be subdued.

July 4. We concluded a series of meetings of four days continuance with the Amohee church. At the monthly meeting in June, the brethren determined to continue the next monthly meeting for four days, and also to erect a shed at a more convenient place. They met accordingly, and erected a substantial shed, seventy feet by thirty, and filled it with convenient seats, of saw-mill slabs. They also made a smaller shed for cooking, and provided comfortable refreshments for those who chose to remain on the ground during the meeting. Two years ago, the church used to meet at this place, before under a temporary shed, but a whiskey shop being set up within a few yards, which greatly annoyed them, they built a small meeting-house about two miles off. The house having become entirely too small, they fixed on the old place again, and now, to the praise of gospel influence, the man who once annoyed them with his whiskey shop, assisted with labor and provisions to build the shed, and fitted up the same cabin, and furnished provisions for the comfortable accommodation of the preachers and others coming from a distance to attend the meetings.

Religious exercises commenced on Friday the 1st inst., but on account of heavy rains few attended. On Saturday, there was a very large congregation, and serious attention. Several persons cheered our hearts, by the profession of "repentance toward God and faith in our Lord Jesus Christ." Many of the brethren and inquirers devoted great part of the night to the exercises of prayer and praise. Meeting for prayer and expounding a portion of scripture, was held at sunrise Sabbath morning. After breakfast, the church assembled to hear the relations of candidates for baptism. A colored woman, a member of our late brother O'Bryant's church, was received, on evidence of christian character. At eleven, preaching commenced. The place was completely crowded, and many outside. Solemn attention pervaded the assembly, and some appeared much affected. After preaching the whole congregation proceeded through a grove, along a grassy walk, two hundred and fifty yards, to a beautiful stream, in which I had the pleasure to baptize twelve Cherokees, six males and six females, and one black, on a hopeful profession of faith in the Savior of sinners. After a short interval, a large company of Cherokees sat down to commemorate the death of our adorable Redeemer. At night, brethren Foster and Oganaya preached, and invited the anxious to unite with the church in prayer. About thirty came forward; so we hope the work is still going on. The exercises were continued till Monday noon, when we parted, greatly refreshed in spirit, and encouraged to expect the further triumphs of the Savior's cause.

July 9 & 10.—At Taquohee. Two days' meeting. A very large congregation. The house, 40 feet by 20, crowded, and many more outside than in the house. Received and baptized five Cherokee males and three females. Administered the sacrament of the Lord's supper to a large and deeply devout assembly: all Cherokees. At night a number of anxious inquirers came forward for prayer.

July 16 & 17.—Two days' meeting at Tseyohee. A large, attentive congregation. Three males and one female baptized: all Cherokees.

Donations.

FROM JULY 1 TO AUGUST 1, 1842.

Maine.

Hancock Aux. Miss. Soc., Rev.	
J. Gillpatrick tr.,	
Mt. Desert and Seaville	1,61
Sedgwick, 1st Bap. Benev.	
Soc.	3,00
Blue Hill, friends to miss.	3,32

7,93

Thomaston Theo. Institution students, per Rev. C. Case,	4,00
Piscataquis Asso., L. Morrell tr.,	
Mousson, a friend to miss.	2,00
do. do.	,50
St. Albans, Miss Lyford	,50
	<u>3,00</u>
Ellsworth Village Baptist ch., per	
Geo. B. Hopkins,	10,10
	<u>25,03</u>

New Hampshire.

Portsmouth, Mrs. M. C. Dimick,	
per Rev. Wm. A. Hallock,	2,50

Massachusetts.

Canton Bap. ch., mon. con., per	
Friend Crane,	25,00
Boston, Mrs. Samuel Dana	50,00
do. Miss Elizabeth Wetherby	5,00
do. Baldwin place Baptist ch.,	
mon. con. for July, per	
Thomas Shaw,	25,00
do. 1st Baptist Miss. Soc. of	
Sab. school, for the Hague	
school in Burmah, per E.	
J. Jones,	5,80
Worcester Juv. Miss. Soc. of 1st	
Bap. Sab. school, for educating	
F. A. Willard, a Karen boy, in	
Mrs. Wade's school, Tavoy,	
per Charles Ballard sec'y,	25,00
Brookline Bap. ch. and cong., for	
Burman miss., per E. Corey,	101,00
Carver. Mrs. Pratt, for Burman	
bible,	,50
do. do. tracts,	,50
do. do. Ind. miss.,	,50
	<u>1,50</u>
North Attleboro' Baptist ch. and	
soc., per Varnum J. Bates,	31,00
	<u>269,30</u>

Rhode Island.

Rhode Island Bap. State Con- vention, Varnum J. Bates tr.,	
Lonsdale, Mrs. F. Hancock	2,00
Warren Baptist ch., John	
Hail tr.,	5,00
Providence, Pine st.	
Bap. ch.	75,00
do., Pine st. Ladies	
For. Miss. Soc.	42,00
do., a friend	3,00
per Rev. J. Dowling,	120,00
Providence, 1st Bap. ch.,	
4 mon. concerts,	69,22
	<u>196,22</u>

Connecticut.

Woodstock, 2d Bap. Fem. Mite	
Soc., Mrs. Lois P. Manning tr.,	13,50
Pomfret, Mrs. Sherman	3,00
per Rev. Dr. Bolles,	<u>16,50</u>

New York.

Saratoga Springs, Rev. Francis	
Wayland and family, for sup- port of a Karen teacher,	100,00
Fort Covington Bap. ch., J. Wal- lace tr., per Rev. Nath'l Col- ver, mon. con.,	20,00
Saratoga Bap. Association, per	
Rev. Isaac Wescott,	145,03
Hamilton, 1st Bap. ch., per Rev.	

Dr. Kendrick,	70,00
Montgomery, Orange Co., John	
Martin	5,00
Mrs. Margaret Martin	5,00
Lodi Bap. ch., per D. T.	
McLeland,	15,00
Chautauque Asso., Josiah	
Moore tr.,	6,00
Saugerfield Bap. ch., per	
Mr. Town,	8,00
Rocky River Asso., A. Al- ger tr.,	20,00
Franklin Baptist For. Miss.	
Soc., Wm. Stetson tr.,	155,00
New York City Youth Miss.	
Soc. of Cannon st. Bap.	
ch., J. C. Danielson tr.,	
towards support of Mrs.	
Wade of Tavoy,	25,00
Covert Bap. ch.	3,50
Trumansburg Baptist	
Sab. school	3,12
A friend	5,00
per Jas. McLellan,	11,62
Rev. J. D. Cole, late agent	
of the Board, per Rev.	
John Peck,	45,00
Hudson River Association,	
as follows:	
Poughkeepsie Baptist	
church	90,75
Hudson Bap. ch.	15,20
Catskill " "	15,00
Albany. Green st. ch.	2,00
N. York City, Stan- ton st. ch.	25,00
do. do Norfolk st.	
church	31,09
Schenectady Bap.	
church	8,19
Westkill Bap. ch.	11,00
Athens " "	11,17
Coxsackie " "	9,00
Saugerties " "	12,00
Sand Lake " "	20,00
	<u>250,40</u>
	546,02
Niagara Association	18,09
Genesee Asso., S. Chapman	
tr.,	102,39
Livingston Asso., F. Stone	
tr.,	32,43
E. K. Estee, per E. Wat- son,	24,70
Genesee River Asso., N.	
Corr tr.,	8,00
Akron Bap. ch., per J. B.	
Alcott,	1,00
Ogden Female Retrench- ment Society	37,25
	<u>223,86</u>
per Rev. Zenas Case, Jr.,	1104,93

New Jersey.

Sussex Asso., Rev. C. Bunker- hoff tr.,	4,00
Orange, 1st Bap. ch.	4,00
New Durham " "	5,00
Harsimus " "	5,00
per Wm. Colgate,	<u>18,00</u>
Haddonfield Bap. ch., per	
Rev. C. E. Wilson,	13,20
Mt. Holley, a friend toward	
the sup. of Mr. Münster,	1,00
Salem Bap. ch., per T. B.	
Parks, toward the support	
of Mr. Münster,	33,70

Burlington, a lady, toward the sup. of Mr. Mönster,	3,00	
Trenton, L. W. Lathrop, toward the support of Mr. Oncken,	1,00	
per Rev. M. J. Rhees,	51,90	69,90

Pennsylvania.

Huntingdon, Rev. T. C. Massey, for Indian miss.,	3,00	
do., " African "	2,00	
do., " German "	1,00	6,00
Washington Bap. ch., mon. con., per Rev. A. K. Bell,	17,51	
do. Bap. Fem. Miss. Soc., per Rev. A. K. Bell,	14,80	
Philadelphia, Sarah P. Edmonds, toward the support of Mr. Oncken,	5,00	
do. do., Mr. Mönster,	5,00	10,00
do., a friend, toward support of Mr. Mönster,	1,00	
do., a female friend, toward support of Mr. Mönster,	2,00	
do., M. Owens, toward support of Mr. Oncken,	1,00	
do., 2d Fem. Class of Central Bap. ch. Sabbath school, per Rev. J. W. Haylurst,	5,25	
do., Elizabeth Brown,	10,00	
do., William Simpson	2,00	
do., a member of the 12th Bap. church	2,00	
do., Central Baptist ch., mon. con., per A. H. Willis,	3,44	
Conshohocken, N. W. Gower, for Burman mission,	1,00	
White Deer, Mrs. J. H. Miles, toward support of Mr. Mönster,	1,00	
Lower Dublin Bap. ch., toward support of Mr. Mönster,	3,03	
Mmerville Bap. ch., per Rev. D. C. Wait,	4,00	
Mead's Corner Baptist ch., mon. con., per Rev. Wm. Look,	3,00	
Northumberland Association, Joseph Mixwell tr.,		
White Deer ch., per Joseph Moore,	14,12	
Milton ch., per Rev. C. A. Hewitt,	15,16	29,28
Milesburg ch., mon. con., per Rev. G. J. Miles,	6,00	
Marcus Hook, a friend, towards support of Mr. Mönster,	4,00	
Ruel Bap. ch., mon. con., per Rev. J. D. Jones,	5,00	
Abington Bap. Ass., per Rev. J. Mitchell,	79,40	
Blockley Bap. ch., proceeds of miss box, per M. A. Hoffman,	22,35	
Great Valley Bap. ch., mon. con., John Garber tr.,	17,00	
per Rev. M. J. Rhees,	260,06	

Delaware.

St. George's, a friend, toward support of Mr. Mönster, per Rev. M. J. Rhees,	1,00
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Maryland.

Bridgeport, Jacob Fream, toward support of Mr. Mönster,	1,00
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Salisbury, E. B. Davis	3,00	
per Rev. M. J. Rhees,	4,00	
<i>Virginia.</i>		
Amelia Co., a Baptist minister, toward support of Mr. Mönster,		5,00
per Rev. J. B. Taylor,		

South Carolina.

Society Hill, J. E. Kirven	1,75	
do., Dinah, a colored woman,	1,00	
per Rev. J. E. Furman,	2,75	
Sumterville, John B. Miller	10,00	12,75

Mississippi.

Vicksburg, William Bond	10,00
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Kentucky.

Georgetown Bap. ch., for China mission,	4,00	
Henderson Bap. ch., a thank-offering for a revival, for China mission,	30,00	
per Rev. Tho. S. Malcom,	34,00	
Georgetown Bap. ch., for China mission, per Rev. T. S. Malcom,	2,00	
do., colored members of do., for African mission, per Rev. T. S. Malcom,	3,75	
per Rev. M. J. Rhees,	5,75	39,75

Ohio.

Portage Baptist Asso., John E. Jackson tr.,		
From Miss Cynthia Osgood,		17,00

Illinois.

Illinois River Bap. Asso., Rev. Thomas Powell tr., per Wm. Colgate,	7,00	
		\$2010,94

The sum of \$1500 has also been received from the American and Foreign Bible Society, per Wm. Colgate, and has been appropriated as follows, viz:

For printing and distribution of the New Testament and Bible in Germany,	1000,00
For printing and distribution of the same in Denmark and Norway,	500,00
	\$1500,00

CLOTHING, &c.

Newburyport, Ms., Bap. Fem. Soc., box of clothing, and books for youth in Africa, care of Rev. Mr. Clarke,	50,00
Richmond, Va., 2d Bap. church, hdkfs., pencils and penknives, for African boys, per Rev. William Mylne.	
Cambridgeport, Ms., Bap. church, two boxes of clothing, for Cherokee mission,	45,23
Woonsocket, R. I., Ladies Sewing Circle and friends, box of clothing for Mrs. J. L. Jones, per Miss Harriet Hunt,	50,75

H. LINCOLN, Treasurer.

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